The Bombay Guardian.

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WEEKLY REVIEW.

—The Rev. Lord Emmanuel Gordon, as he calls himself, has turned up again in this Presidency. We hear that he advertizes in a Poona paper that he is about to commence a Mission in connection with the Evangelical Alliance has no Missions. The Evangelical Alliance. He should go where he is not known.

On the subject of the proposed Brahmo Marriage Law, the *Mitrodaya* says:

"It is true that according to the present prevailing practice of celebrating marriages, there is much that is superstitious and much that is loathsome; but it is certainly a fact, that all these ceremonies are not necessary for legal purposes. In a recent book on Hindu Law compiled by S. G. Grady, Esquire, Barrister-at-Law, from the new light thrown upon the subject by recent scholars, it is said that,

"For legal purposes the ceremonies legally prescribed and followed are almost if not altogether immaterial. In a civil point of view the ly thing necessary is mere gift and acceptance. r. Strange in his Manual § 28 says, that the ly binding circumstance essential to the cometion of a marriage are gift and acceptance of e girl and the ceremony termed Saptapathi or e seven steps. The betrothment is effected by e bride and bridegroom walking seven steps nd in hand during a particular recital; and r. Strange's Manual of H. L. § 28 says, sacrices by fire (Homani) are of minor importance. The tying the Taly or nuptial token, round the eck of the bride is a practice sanctioned by sage but not prescribed in the Shasters or sa-ed books, so that the many ceremonies imposed y ancient law in these matters would seem to ave been observed merely with a view of obtaing satisfactory evidence of the contract; and uch less is now required since the object of many ceremonies is more easily attained; and it can be shown that the contract was made, l the other ceremonies subside into very secontry importance. The contract being perfected ay be enforced by the husband at the maturity the girl."

The observable thing in the above is at the contracting parties are not ose who marry, the future man and wife, r these are at the time but children; these re not consulted is the matter at all; the ontracting parties are their parents and uardians. What the Brahmo Somaj should ove for is a law that recognizes no marriage ut such as is contracted by the parties chiefly concerned. Such a law would be an unmispeakable boon to India. People would still be free to contract for the marriage of their children, only they could not enforce the contract with the aid of the state. These infant marriages would have just as much sanctity as the Hindoos that favor them, would be pleased to attribute to them. There is no reasen whatever why the Government should go out of its way to afford its sanction to them. The essential thing in marriage among all other people is, that they who marry *choose* to do so, being of age to understand what marriage is. The laws regarding Christians and most other classes forbid the marriage of parties under age; and it is altogether an anomalous thing that such restrictions should be cast to the wind in the case of Hindoos. By all means let the Brahmo Somaj move for the abolition of this anomaly; let the Government be urged to withhold its sanction from all marriages in which the engagements are not taken by the marrying parties themselves.

The following remarks are from the *Native Opinion*:

"Sir A. Grant, it is said, will be leaving India for good in a few months, and the English papers are again discussing about the choice of a successor. One gentleman of the Civil Service, though qualified in all other respects, is objected to by some on account of his Christian tendencies. We know full well that the gentleman in question is qualified to judge and determine how he is to act in his official position; and as for his Christianity, we are not afraid of it in the least. We think some practical Christians of the Claudius Erskine type are required amongst our European fellow-subjects; for if truth is to be told, we must say we are getting more of heathenism and less of Christianity in the treatment of many Indian questions by Europeans now-a-days."

This testimony is important, as being from a purely Native source, and as showing that many who undertake to speak for the Natives and to plead their interests, only bungle the work they take in hand. There are Europeans who fancy they commend themselves to the admiration and confidence of the Natives, by showing their indifference to Christianity; but it is a matter of fact that Natives find out sooner or later that 'gentlemen with missionary leanings' take a deeper and sincerer interest in them, are more accessible, and can be more thoroughly depended upon for doing the thing that is right. The closing words of the above-cited paragraph deserve particular attention.

The *Englishman* says:

"Some time back the shareholders of the East Indian Railway expressed their willingness to contribute a large sum towards the maintenance of clergymen, whose duty it should be to minister to the spiritual wants of the Christian *employes* of the Company. The directors, however, placed on record their opinion that the funds of the Company could not be devoted to this object. The matter has again come up, and the directors decline to reconsider their first decision."

The directors have not shown a great degree even of worldly wisdom. The success of an Indian Railway very largely depends upon the character of those who are employed in its construction and management. There has been a great sacrifice of money in consequence of the unsatisfactory character of those who have been in past years employed on our Bombay Railways. Now it is evident that a better class of men will be ready to come out from home when it is known that the privilege of hearing the Gospel preached and meeting with fellow-worshippers, is not to be forfeited, than when the contrary is the case. To some extent this is perceived; and we believe that the G. I. P. Railway contributes somewhat to the support of the missionaries who labor on their lines.

The *Friend of India* notices as a violation of the neutrality enjoyed by Government, the following sentence in Professor Croft's reply to Sir Alexander Grant's comparison of the Indian Universities.

"The Bombay University allows the substitution of the Evidences of Christianity, a subject utterly worthless in point of mental training as being an attempt to prove a foregone conclusion, which many may and do object to receive. The result of such a course of study is to promote the growth of dogmatism, and to stifle that spirit of free and critical inquiry for which the Calcutta course is so admirable a training."

"If this sort of teaching goes on in Government schools" adds the *Friend of India*, "we shall see the days return when De Rozio taught Tom Paine in the Hindoo College."

We do not at all agree with the Professor in his depreciating estimate of the Evidences of Christianity as a means of mental discipline. Our own experience tells a very different tale. And looking at the mental habits of the people of this country, it seems to us that nothing would be more profitable for the student than carefully to follow and to master the different steps in the exposition of the Evidences of Christianity. It involves just the exercise of mind which they most need, and which they would be most likely to miss. The study of logic as a science does not necessarily tend to make men logical. This end would be more effectually promoted by the thorough study of Christian evidences. And there is nothing in the fact that Christianity is a different religion from their own that should make the study of it offensive to Hindoo students. The exhibition of evidence is a recognition of the freedom of men. The Queen's proclamation disclaims all desire to *impose* her religious convictions upon her Indian subjects; and the introduction of the Evidences of Christianity is simply a new proof that such is not the aim of Her Majesty's Government. Every standard work on Christian Evidences proceeds throughout on the supposition that no system of belief has any claims upon men further than it can demonstrate its truth, and that the enquirer is perfectly free to reject what is not supported by evidence. Even on the supposition that Christianity is not true, it is difficult to see how the candid and careful study of its alleged evidences is going to harm men, or how it may not be made a means of mental discipline.

Christianity has given a character to all modern history; and it is impossible that any one should be rightly grounded in history who is not acquainted with the evidences on which a divine authority is claimed for this system.

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SATURDAY, AUGUST 8, 1868.

MISSIONARY COSTUME.

Two years ago a large company of missionaries, twenty or more, male and female, sailed for China, under the direction of Mr. Taylor, a missionary who had been before in China. They have established what they call the Inland Mission, having taken up interior stations. The following is from one of the ladies:

We have all now adopted the Chinese costume, and though I do not admire it, yet it is comfortable; and it seems quite natural to go out without either hat or bonnet, and many other things we have been accustomed to wear. To my mind, it is most decidedly the right thing to do. We have left off using plates and knives and forks for the present, and have adopted the Chinese basins and chop-sticks. I thought I should never be able to eat with them at first, but soon became quite expert in using them. Our pricipal food now is rice, and, indeed, we do eat a quanity of it. It is much nicer than rice in England, and I prefer it to almost anything else. I cannot help rejoicing with joy and thankfulness that, in every step I have taken toward assuming the dress and customs of this people, the Lord has given me a blessing in my own soul. It is so sweet to feel that the more heartily we can throw ourselves into the habits and customs of those we see around us, the more we shall experience the Divine blessing on our souls. But for the sake of those who wish to come and join in this work, I cannot say it is not difficult to do. Everything here is so different, and the people are so timid, it does need much grace and wisdom, and the Sprit of Him who bore all things for us. We are all very busily engaged in the study of the language."

Mr. Burns, a very devoted and eminently useful missionary in China, adopted the Chinese costume and continued for many years to wear it, though we believe he has now discarded it. The idea seems to be that the missionary labors under a great disadvantage in the fact that he is a foreigner, and that he cannot expect to inspire people with confidence or obtain an influence over them until he has so far made himself like them in costume, manners and language, that they shall regard him as one of themselves. Now we think it very important that the missionary should put away every thing that tends to keep the people at a distance from himself, and should break down if possible every barrier of reserve. He should not adopt a style of life that would make him unapproachable by the masses. As far as he consistently can he should identify himself with them. But inasmuch as—in the providence of God—HE IS a foreigner, and has been sent to the country by Christ as a foreign missionary, it seems to us that he ought not to try and conceal this fact. His adoption of a Chinese costume would be regarded, we fear, as the adoption of a disguise. The Chinese have a strong prejudice against foreigners, whom they call 'forcign devils,' and it appears to us that when the speech of a missionary should bewray him or in any other way the people should come to know that he was a foreigner, they would view his Chinese costume and the use of chopsticks, as an attempt to deceive. This manner of proceeding does not seem to us to comport with the simplicity of the Gospel. Let the missionary seem what he really is, a foreigner; let him at the same time seek to inspire the people with confidence by kindness and affability and self-denial and evangelical humility; He who is with his servants alway even unto the end of the world will in due time acknowledge him; the people will recognize his sincerity and the truth of the Gospel and haply some shall be saved.

Paul tells us indeed that he was made all things to all men that he might by all means save some. But we have in the Acts and in the Epistles such a record of Paul's proceedings that we are in no danger of being misled by the statement. He was eminently without guile. He played no part, assumed no character. *He was* a Roman citizen and the rights of such he sometimes claimed; and in analogy with this missionaries should let their nationality be known. But even when asserting his Roman citizenship, Paul did not keep out of sight the fact that he was by birth a Jew. Always and every where he was Paul, the apostle of Jesus Christ, the apostle of the Gentiles, 'by manifestation of the truth commending himself to every man's conscience in the sight of God.'

A letter from a member of the same Inland Mission (in their *Occasional Paper)* contains an account of very barbarous treatment experienced by one of the Native preachers at Siao-Soen; and at the close the missionary adds: "I had only one week before put off the Chinese costume and put on my own, which I think, and I am borne out by many, was a great blessing, and was a great help to me under these circumstances, and I intend to do so until I see better about it." My own: these words seem to settle the question; let every man wear his own costume.

The missionaries of the Inland Mission may have erred in the respect mentioned; but they have doubtless done it in good faith, and from an ardent zeal for the welfare of the people. It is easy for missionaries to err in a more important particular, namely, in the lack of zeal and self-denial and love. It is a serious error to be too much wedded to the things and ways to which we have been accustomed. The grand evidence of the Gospel which we want to give, is in its power over ourselves.

1864 AND 1868.

THE machinery of a clock is screened from common observation; enough that men can see the moving hands and ascertain the time of day. So with regard to great financial movements in which a few felicitously-placed individuals manipulate that elastic commodity, 'public credit,' and seek to build up colossal fortunes for themselves by processes almost as magical as those effected by Aladdin's lamp; the machinery, the wheels within wheels, the secret springs, are hidden from the public eye. So it was in the great financial upheaval of Bombay in 1864. Cabals, intrigues, schemes, secret understandings, mutual arrangements, then went on in the chambers and lobbies of banks, in counting rooms, in private dwellings, and all went merrily as a marriage bell, the parties chiefly concerned never dreaming that the face of the clock would be taken off and all the secret machinery exposed. But the inexorable inquisitions of the Bombay Bank Commission are bringing all things to light. One after another the parties who were principally concerned in the share transactions of those days have been summoned to that dread bar, and their memories compelled to disgorge the hated stuff. Of course the scrutiny has not affected unfavorably the characters of all; the testimony has left some untainted; but there are others who are shown to have acted with most culpable recklessness of the interests of the public in the desire to feather their own nests and those of their friends.

At length Mr. Premchund Roychund's turn has come. The report of the first day's examination, would nearly fill the *Guardian*; but a sufficient idea of it may be obtained from the following extract relating to the Back Bay Reclamation:

—When was the first allotment made? I do not recollect the date.—The 1st July 1864, was it not? Yes, the 1st July 1864, I think.—Were not the shares at a premium before the allotment was made? Before the applications were made they were at a premium.—What premium were they at before the allotment was made on the first of July? I do not remember exactly.—Perhaps if you look at your book you will be able to tell us, or give us an idea? No, Sir, I cannot tell that from any of my books.—You have no doubt they were at a very large premium? No, none whatever; it was more than 10,000.—So that a person receiving an allotment of shares at that time might go into the market at once and realise a handsome profit? Yes, Sir.—I suppose after the allotment they rose to a still higher premium? Yes, to 18,000 or 20,000 rupees. Major Innes. Premium? Premchund: Yes.—President: Then I think there was a supplementary issue of shares? Yes, Sir.—And anybody receiving an allotment of the supplementary issue would receive a very handsome present? Yes, Sir.—Now with regard to these applications for shares in this supplementary issue? Premchund: I think they went to Scott and Cassels.—Did any come to you? Yes, some.—Well I suppose you exercised a very careful discretion before you allotted the supplementary issue? Yes, Sir.—And did you give to some persons more and others less shares than they asked for? I gave them all less.—Now did you receive applications for shares in the first or second issue from Mr. Hannay? No application was received from Mr. Hannay at all.—None neither on the first or second issue? No.—President: Why? Because he was a partner of G Steel's.—Do you remember an application f Mr. Birch? I do not remember it, but he m have made it, for he afterwards got share know.—Do you remember if Mr. Birch any shares in the supplementary allotments? do not remember, Sir.—President: Here are Back Bay share allotments; perhaps you will take these in your hand; these are the allotm papers (documents handed to witness). Now Hannay's is the first name I have taken: you s he was a partner of Gavin Steel, but he had shares allotted to him? Oh yes, he was a partner Gavin Steel, but shares were allotted to Mr. Ga Steel for him.—They were allotted to Mr. Hanna Witness: No, to Steel and Hannay, both.—H many shares had he (Mr. Hannay)? Twenty-f and twenty-two.—Twenty-five on the first issue a twenty-two on the second? Yes.—Do you kn whose handwriting that is (paper handed to witne Yes, Birch's.—That is Mr. Birch's applicati Yes.—Now just see: is it not an application six shares? Yes for six shares.—President: It i application on the part of Mr. Birch for six shar now look to the original issue and see how m shares Mr. Birch obtained. Premchund: E shares.—President: Now can you explain why got eight shares? Because he was a friend of C sasjee, Scott, and and everybody.—Yourself cluded? Yes.—Now just see whether Mr. Birch any of the supplementary issue? No, Sir, he none.—Look at the name of Mr. James Blair: h many shares had he of the original issue? Five He had five of the original issue: now did he a for further shares? I do not remember, Sir.—he obtain a further allotment of supplement issue? Witness (referring to his books): There is nothing here of it.—James Blair is down here in this rough copy of the application for ten shars: do you see that (handing document to witness)? Yes, Sir, he got five of the first issue: he applied for ten afterwards.—Are these the allotments of the original issue or of the supplementary issue? No, Sir, these are the lists of people who applied for shares.—Then it does not appear that he had any at all; what was the date of that supplementry issue? About a month after the first allotments were out.—You are not aware of having had any shares of the second issue? Sir, but he bought some at auction.—Presider Ah I know all about that; I am coming that presently. Now just look to the na of George Inverarity: how many shares had h Four shares.—Any of the subsequent issue? No

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—Then Colonel Ballard: how many had he? Two shares.—Any of the new issue? None.—Then H. L. Anderson? Five shares—Any of the new issue? None, Sir.—Then R. McIlwraith? Ten.—Any of the new issue? None—Mr. Cassels, how many shares had he? Fifteen of the original and twenty-two of the supplementary issue.—Mr. Tracey? Two of the original, and ten of the supplementary issue.—Then Mr A. Stewart? Four.—Any of the new issue? No. none, Sir.—Mr. F. F. Lidderdale? He had five —Any of the new issue? No, Sir.—Mr. Donald Robertson, he had two of the original and ten of the supplementary issue? Yes, Sir.—Mr. W. Wilson of the Bank of Bombay? One. —Mr. A. D. Robertson? Four.—Any of the new issue? No.—Mr. Rustomjee Jamsetjee Jeejeebhoy? He had ten.—Any of the new issue? No, Sir.—The President: Now I understand that each of these gentlemen who received shares either in the original or supplemental issue, might have realised a handsome profit immediately by taking them into the market and selling them? Yes.—Now how many shares had you yourself? Twenty-five and twenty-eight.—President: Twenty-five of the original and twenty-eight of the supplementary issue? Yes.—And how many had your father, Roychund Deepchund? Ten, fifteen, and one.—Ten, fifteen, and one! how did he get the one? He got that separately.—Can you explain that to us? No, Sir, I cannot —Now there is only one other person that I will speak to you about, and that is Mr. Michael Scott: how many shares had he? Twenty-five of the old and twenty of the supplemental issue.

Mr. Premchund Roychund was subsequently examined regarding the Surat Bank, the Asiatic Bank, the Mazagon Land Reclamation Company, the Asiatic Trading Company, and other Companies, all *exploités* by him, though other parties appeared as 'the promoters.'

Everybody that received the magnificent prizes of those days, has found himself ruined by them. Some may know of exceptions, we do not know of any. Not only were they ruined, but many others who never touched the shares of those bubble companies, were ruined through the failure of the Bombay and other Banks.

Now what was the opinion expressed by the *Bombay Guardian* at that time? What advice did it give to its readers? Here is an extract from the *Guardian* of July 9, 1864:

"If the love of money is the root of all evil, no more prolific soil for it was ever found than that which is expected to be thrown into Back-Bay for its reclamation. The last week has witnessed such excitement in the share-maket as was never known before. The virtue of contentment has sunk to a very low figure, and is in fact a drug. The Pearl of great price, always little enough attended to in the mart of this world, has been very much lost sight of, we fear, by many among us who once seemed to see the value of this Gem. The one thing needful seems to be an interest in the Back-Bay scheme, so that a man may make his fortune in a few hours. Fortunes have been literally showered upon people in Bombay this last week; millions sterling have unexpectedly found their way since our last issue, to the coffers of one or two hundred individuals. Many that had scarcely Rs. 1,000 ahead, the other day, have gained their lac each. They are now reputed rich. Are they? It is yet to be seen. The wings on which wealth flies to a man, may help it to fly from him again. What a man calls his fortune is something outside of him, and it is for time to show whether it is he who is to get the benefit of it or another. Say that you have a loaf of bread as big as Malabar Hill: a loaf morever that is warranted never to get stale; now it is only a little out of it, a pound or two, that you can eat every day; how much are you better off than your neighbour who simply receives his daily loaf as each day returns? When you look at the towering mass, you must feel that, after all, the bread prospects of your neighbour are about as good as yours. The bread is there before you, to be sure, but where is the evidence that you will live to eat it, or that it will stay to be eaten? Suppose you throw it open to the public, and get your loaf as your neighbour does day by day, would that be ruin? Unbelief says, yes; faith tells a different tale."

We make another extract; it is from the *Guardian* of November 12:

"We shall be expected to give our opinion on the question proposed to us by 'Sensitive,' 'Is a Christian man right in taking part in the speculations going on in Bombay now?' The letter of our correspondent shows him to be a conscientious man, fully purposed to do only that which can fairly be justified, and disposed to put to the test both his own opinions and those which differ from them.

We have some embarrassment in answering this question, because, as is pretty well known, we hold views with regard to Christian obligations that are considered by everybody to be *ultra* if not *outre*. We are of opinion that Christians are to give in their lives the very best embodiment of the great principles of the Gospel; and to set forth, in a way that may be understood by men generally, the truth that Christ is to the believer the pearl of great price, and that he is able to satisfy the soul and fill it with peace and joy independently of the things which are commonly prized by men. The world is under the dominion of covetousness; and the Christian is in the world for the purpose of demonstrating that the thirst for riches is a great error, and that godliness with contentment is great gain. As the Gospel differs from all other books, so the life of the Christian should differ from all other lives. The precepts of the Sermon on the Mount should find their happiest illustration in it. When the coming of the Christian into a company produces anything like the effect which the emphatic quotation of those precepts would produce, then we may believe that he understands his true mission among men.

In our ideas on these topics we differ so much from the generality of Christians, that we are contented for the most part to leave matters where the simple declaration of our opinion leaves them, without quarrelling with everybody, quietly waiting for the day that shall reveal all things; urging with more constancy those views that are not so far removed from the common conviction. Whenever we find a person willing to listen to our exhortation to live a life of entire faith, we delightedly urge upon him the excellence of such a life, and the importance of showing our faith by our works, that is, of living in a way best expressive of faith.

Is there anything *morally wrong* in the formation of a joint-stock company for the purpose of carrying out some object of general utility? Such a company is formed not by the few individuals that originate it, but by the aggregate of those who hold the stock. We are not aware that there is anything morally wrong in this, whether the shareholder be or be not a Christian. The law 'Thou shalt love thy neighbour as thyself,' is a law binding on all men; and whatever is a violation of it is morally wrong.

To buy shares simply for the purpose of selling them when they reach a higher premium,—this is different from the case just supposed. Why do you mean to sell them when they reach a higher premium? If the higher premium expresses their true value, could you do better than leave your money thus invested? Does not this purpose of yours look as though you feared that the stock was not really worth that higher premium, and that it would eventually fall to a lower? Does not your selling them look as though you preferred that your friend the buyer should sustain a loss rather than that you should? Would this be loving your neighbour as yourself?

From this specimen, our friends will see how utterly incompetent we are to give opinions on these subjects; and they will doubtless be very glad to let us off from any further expression of our sentiments touching this recondite branch of morals. A word more, however.

In three days we have seen eight new Finance Associations and other Companies announced. They seem to be coming into existence at the rate of about three a day, or not far from a hundred a month. But the increase is geometrical, and if the thing goes on unchecked the next month may see 500 new banks, and other monied associations. Now, does any one believe that the capital represented by all these companies has a substantial existence, and that there is room for each to live and let live? Surely it must be apparent to every judicious observer that our commerce is undermining itself, and that sooner or later there must be a collapse. Bombay has never had a financial crisis, and disbelieves in that of which it has had no experience. But the fever of the public here is as great as it was in England in the days of the South Sea Bubble; and it seems a moral impossibility that there should not be a reaction. This will entail wide-spread suffering. Happy the man who in that day shall not have occasion to reproach himself with having helped, directly or indirectly, to bring about this consummation. To be putting on more steam is very pleasant, when all it results in is an increase of speed; but when at length the boiler unfortunately bursts, a woful change comes over the scene."

It would have been a happy thing for "Sensitive" and for others if they had taken our advice. Some took it and have had occasion since to thank us for it. But to the Bombay community generally in those days, nothing could well seem more contemptible or more quixotic than the tenor of our remarks.

The Bombay Reclamation Company was scarcely launched, when Sherman began his famous march through the Southern States to the Atlantic, October 1st 1864. It was then the Southern Confederacy received its death stroke, though it lingered till the taking of Richmond. With Richmond fell Bombay.

HOMILIES FOR THE TIMES. XXXIX.

"*I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me and hast loved them as thou hast loved me*" John XVII 23.

Every age has its own particular costume, back-ground and frame-work in which humanity is set, and by which the exhibition of it is modified. Not every age merely, but every nation, every province. In taking upon him the form of man, our Lord took upon him the costume and fashion of life that belonged to the people, the province and the age in which he appeared. In the Gospel we see not only the grand features of his character, but the circumstances, the relations, the cluster of usages into which he entered. We have a picture of the times; the age is photographed with a perfection never surpassed; in becoming acquainted with Christ we become acquainted with a multitude of others, —fishermen, Pharisees, Scribes, tax-gatherers, Samaritans, Romans, Galileans, Sadducees &c. &c. And if it had pleased God that Christ should appear not at that time or in that land but in some other period of the world's history and among some other people, then would the Gospel have been different in the details and accessories, the costume and back-ground, the classes and individuals with whom intercourse was held, the incidents, the miracles, the parables; of all these as of the language there would have been something tantamount to translation. If the advent had been in our own day, in England, America, Scotland or Germany, it is evident that the Gospel would have embodied a picture of our times, and Jesus would have been seen in relation with mechanics, navvies, tradesmen, bankers, merchants, authors, editors, clergymen, bishops, curates, sceptics, Romanists, Ritualists, Evangelicals, Calvinists, Antinomians, soldiers and sailors; would have been found in church-yards, parks, town-halls, railways and steamboats; would have uttered parables, sermons, expositions, denunciations reflecting modern life and modern thought. How marvellously different would have been the costume of the Gospel. Yet it would have been the same Gospel; the same Christ would have been revealed in it; the same essential principles would have influenced his actions and pervaded his preaching.

Very well, it was the design of Christ that there should be in every age, in every land, just such versions of his life, such reproductions of his character, as we have imagined in the above paragraphs. The words which we have extracted from that last sublime prayer in which he takes his disciples by the one hand and God by the other, make this evident. 'I in them—that the world may know

that thou hast sent me, and hast loved them as thou hast loved me.'

Can we now do better (you and I, if no one else will join us) than try to grasp those distinctive features that belong to Christ, apart from the accidental costume of his time, to grasp them with reference to their embodiment in our own lives, so that Christ may be interpreted in us unto this age. We have seen that nothing less than such an aim is allowable to us; that we may more confidently expect the mighty aid of the Spirit in accepting of such a vocation than in the adoption of a meaner Christianity; and that the world is in fact standing still to see this manifestation of God in Christ in the believer.

Let us look at these distinctive features one by one. And let us beware of looking merely for the sake of admiring and passing on; let our eyes drink in what they see; let the image enter our life and fashion it; let us look as the pupil-sculptor looks at the model before him, chisel in hand.

And by way of introduction, let us observe that Jesus of Nazareth was content with the sphere in which Providence had placed him. It would have been natural for him to entertain the idea that with such powers, such exalted functions, such communion with the Father as he possessed, a wider sphere, a more distinguished publicity would be desirable. But although he was conscious of his high mission as early as the age of twelve years, we see him living resignedly, uncomplainingly on in that obscure and despised town, pursuing the occupation of a carpenter, a real brother to his brethren and sisters, a real son to his parents, a real neighbour to his neighbours. The Providence of God gave him what must sometimes have seemed very insignificant things to do, even just such things as you and I are called to do; it mattered not how much divine knowledge and consciousness of power there might be in him; the incidents and details of his life were all of the common Nazarene order, and he was simply called upon to do well, not brilliantly, whatever was to be done. It is more difficult to be without sin in an unimposing way, than to go out into the world and do some act of resplendent heroism. Christ did no sin, neither was there any guile in his mouth; but there was perhaps only one Being that knew it; for sinlessness can only be appreciated by the sinless; Jesus would often be obliged to violate in many ways the code of Nazarene righteousness, and was doubtless often reproved for it by the self-righteous magnates of the place. They were confounded and they were shocked, when his ministry began and it was claimed for him that he was the Messiah; the idea of such pretensions in connection with the well-known son of Joseph, was utterly intolerable; he was not fit to live, if he thought himself fit for such a vocation. The thing that constituted his fitness in the eyes of God, namely, his perfect acquiescence in that will of the Father which required him to live the humble, monotonous, industrious, neighbourly life of a true Nazarene, was that which, in the eyes of his fellow-townsmen, absolutely unfitted him for anything else.

It is thought now-a-days that self-assertion is a necessary part of every true life. "Self-assertion is the great secret of progress" we are told here in Bombay. The progress that is to be so achieved, was disclaimed by Christ. The principle of faith is the very opposite. Year after year passed over the head of Jesus in that wretched little town, without apparently bringing him a single step nearer the hour of fruit-bearing; it seemed as though God were trying to see how he could put the greatest wealth in the place of greatest uselessness; bind the noblest faculties to the most unimportant work; concentrate the light of heaven where it would be most effectually swathed and pent. Christ bore the mighty burden of this consciousness through all these years of trial, enduring unto the end.

Let this trust in the divine arrangements be ours. Let this feature of the character of Christ appear in our lives. Let us not seek great things for ourselves, but seek to do our common work, as Christ did his, content if we are only understood by One, our Father and his. When self-assertion is getting for many around us the success they covet, let us commune with our heavenly Father, leave the entire disposition of ourselves and our powers with him, and aim steadfastly that Christ in his humility and fidelity to circumstances may be seen in us.

Notes from an Interleaved Bible.

Psalm xxxvi. 6. Instead of saying the perfections of God are infinite, the Psalmist compares them to the heavenly expanse, to the ocean, to chains of lofty mountains. This is far more impressive. The judgments: the perfections of God are viewed in relation to man.—Thou preservest man and beast: He preserves the least of his creatures by a process that subsidizes the whole universe. He only knows the true System of the Universe who sees all created things employed by the Creator to express his goodness to the meanest of his creatures. But it is one thing to be preserved by him and a far higher thing to have faith to perceive him preserving us, by a ministry that finds its way to us through ten thousand channels. This account of the goodness of God is intended to show how aggravated is the conduct of those previously spoken of, who have no fear of God before their eyes.

7. Men choose among the perfections of God which they will have to do with. Some find nothing but severity; 'I know thee that thou art an austere man'; and severity is their portion. Some rely upon future mercy, while their frequent complaints show that they find anything but mercy in the daily providences of life Happy are they who, honoring all the perfections of God, make him their refuge from all the ills of life, and abide with child-like confidence under the wings of the Redeemer.—More excellent than all his works and gifts, is his loving-kindness, his plighted love in Christ.—Therefore the children of men put their trust in thee: I, if I be lifted up, will draw all men unto me.

8. Abundantly satisfied. What a lordly fulness in these words. Alas for the poor, blind scepticism that cuts itself off from all participation in these promises. Look up, Lazarus; the dogs that lick thy sores may not hinder this word of marvellous wealth from reaching and blessing thee.—They that desire, like new-born babes, the sincere milk of the word, are being fitted to find in God abundant satisfaction. We taste of the river of His pleasures here, and having tasted, count all but loss for this water of life. He that drinketh shall never thirst for other waters, never thirst in vain.

9. With thee. The river of life proceedeth out of the throne of God and of the Lamb.—In thy light shall we see light. We are in a dark under-ground place, and only when we turn to the gallery that leads to God do we see light. The word is as a light that shineth in a dark place, until the day dawn. In the Old Testament we find the seeds and in the New the full-blown flowers. Seeds are worthless to those who just glance at them; but they who appropriate them by faith and meditation get fruit and beauty from them.

10. The upright are they that know God. That only is true theology which does the will of God. And observe that God's righteousness and loving-kindness are convertible terms. 'Faithful and just to forgive.' When we say, Continue thy loving-kindness unto us, God replies, Keep yourselves in the love of God.—The upright in heart; this is more than the righteousness of the Pharisees. The sense of God's love in the heart is the secret of holy living. Our highest obligation is to know the love of Christ, to be rooted and grounded in love.

11. The foot of pride, the hand of the wicked. These parallelisms constitute the Bible its own best interpreter. Christians should always notice and ponder them. What are the four Gospels but parallelisms on a large scale, shedding light on each other and supplementing each other? From beginning to end the Bible is just one grand parallelistic system. Sometimes thousands of years went by (e. g. Methusaleh) before the explanatory parallel appeared. The Apocalypse is the N. T. parallel of Daniel and Isaiah.—Instead of rhyme, Hebrew Poetry has the parallelism, a far nobler conception of what poetry should be.

Correspondence.

To the Editor of the "Bombay Guardian."

Dear Sir,—Will you be so kind as to give me and many others interested in the matter, information on the following subject:

We find the word "Spirit" constantly used in the Scriptures and in books treating of Religious subjects. Now, we have no idea—distinct or indistinct—as to what this word either means or represents. What we now wish and want to be enlightened about, is, What does the word "Spirit" mean? What is the nature of the entity to which this name is applied? Whether it is a mere collection of qualities or properties without a substratum; and if so, what laws regulate the particular grouping and holding together of these properties; and also, whether, under these circumstances, these properties are in themselves real entities—existing as absolutely as the thing called matter? Or, if there be a substratum to hold these qualities, what is the nature of that substratum?—In other words, What does the word "Spirit" denote and connote?

Further,—If it be a real entity, is it governed, regulated, or guided by any laws, and how have these been, or can at all be, ascertained?

Has "Spirit" any form? Does it occupy, or, indeed, require space? If it does, is it divisible; and can two spirits occupy the same space at the same time, and if not what prevents them from doing so?

This and any other information on the subject that you may deem it worth one's while to know, will much oblige your's.

An enquirer after the true revealed Religion.

Bombay, 5th August 1868.

[Qualities or properties are simply modes of being or action, and are nothing apart from a subject.

The word, 'Spirit' has diverse significations. The spirit of man is that in him which perceives, thinks, reasons, remembers, intends, hopes, fears, rejoices, suffers, desires, loves, hates, dislikes, chooses, discrimimates between wrong and right. We only know it by these properties and by consciousness. The mind, heart, understanding, will &c., are different aspects of the spirit, different methods of manifestation. There is no existence more real than that to which we attribute these activities. The spirit is not matter, and consequently the laws of matter have no application to it whatever. To seek to know it as we know a material thing, were as absurd as to try and hear color or see sound. The connection between man's spirit and his body is recognizable but inexplicable.

Responsibility belongs to the spirit. It survives the body. It is the man himself, the body being simply a means of communication between the outer world and himself. Religiously the great enquiry should be, What is our spiritual state as moral subjects of God,—what are our prospects for the future,—what redemption is there from sin and its consequences?—Ed. *B. G.*]

A Request.

Dear Sir,—To aid in civilising and elevating an unfavoured and sunken nation, is an achievement which any man may well pride himself in effecting. And to aid in opening blind eyes to a sight of the riches of the Gospel of God's grace, giving hope to the hopeless and assurance of pardon and eternal joy to the condemned and lost, is an object sufficient to enlist and engross the sympathies of every philanthropist. For the effecting of the former, Government in this country has done and is doing much that is laudable and to be remembered with gratitude. But for the accomplishing of the latter, every one knows that it distinctly declares itself as doing nothing. This latter is therefore left in the hands of Missionaries and other servants of Him who gave it as one of the chief evidences of His divine commission and of the heavenly origin of the love-message He brought to Earth, that "the *poor* have

the Gospel preached to them." "This is life eternal," He said addressing His Father, "that they might know thee the only true God and Jesus Christ whom thou hast sent." With this sentence before his eyes what right-minded man would not be zealous to help in making known the only true God and Jesus Christ whom He has sent? Whoever thinks lightly of such a work must think lightly of eternal life. A mother will rush into the flames to save her child from temporal death. Who is so regardless or hardened as would not stretch out a hand to aid in saving from the death of unutterable misery?

Although Government is dealing most liberally with the people of this country in the matter of Education, there is a large class of the commnity utterly excluded from its blessings. I refer to the Dherds who are *en masse* entirely neglected and deplorably ignorant. It is only a mark of inexperience or of prejudice to say that it is ploughing the air to attempt the education of these people. In my own limited district I could produce many Dherds who are really quick and intelligent, and I have met with others holding public offices of trust and responsibility and doing their work well. It is but right to add, however, that these latter had received a *Christian* education.

The exclusion of the Dherds from Government schools cannot fairly be charged upon Government, for the rules of admission do not, in so many words, shut them out. Yet the door is so effectually barred against them, that I believe there is not a single Dherd, boy or girl, as such in any Government school in the province. This is most lamentable and calls loudly for reform. It will be a bright day for the English Nation when its Government undertook the provision of schools especially for the poor. And I cannot think but that it would be productive of much permanent and increasing good to India if her Government would do the same. So long as the iron heel of caste is upon the neck of the Dherd population, there can be no reasonable hope entertained of the community sharing in the benefits of Government education.

Happily, however, their fellow countrymen and Missionaries have cast out the Dherds, the Missionaries have taken them up, and they can produce overwhelming evidence that their labour of love has not been in vain. In connexion with the Mission at Borsud—a Mission long established and pretty widely known—it is proposed to build a new school-house for Dherd children at Anund; and for the erection of this building subscriptions are solicited from such of your readers as take an appreciative interest in Christian education and Mission enterprise. This is not a mere experiment, nor is it likely to sink money for nothing. The people themselves were the first to propose and solicit a school. And so earnest have they been in their request that, although generally very poor, they have subscribed Rs. 300 towards the erection, and we have already opened a provisionary school among them. They know it is vain to think that their chilren will be educated in the Government school, for the entrance of one boy would put to flight the whole school, teachers and all, and Government would never allow the majority to be deprived of instruction by the minority. So general, however, is the desire for education among them that there are 198 names on the subscription list for the school-house, and they ask to have Christian instruction combined with secular.

This has decided us in yielding to their request for a school of their own. As is well known, our school books, whilst sufficiently secular, are thoroughly Christian; and the pure Bible is an indispensable text book. So that whoever becomes a pupil in any of our Schools cannot avoid knowing at least *about* the "true God and Jesus Christ whom He has sent," and by the blessing of the Spirit of Grace, we hope many will be made the recipients of eternal life.

According to the very liberal practice of Government, it is expected that it will give half the cost of building the school contemplated, and we now appeal to the Benevolent and the Good for aid in raising the other half. The entire cost may be laid at Rs. 1,300. I hope, Mr. Editor, you will kindly receive any contributions which may be placed in your hands for this object, as will any of the Missionaries at Surat, Ahmedabad, Gogo, Rajkote, or Borsud.

Faithfully Yours,

Borsud, 5 August, 1868. GEO. T. REA.

Epitome of News.

SATURDAY, August 1, 1868.

—The high wind of Thursday brought down the chimney (70 feet high) of the Imperial Press Company. Damage about Rs. 16,000.

—"Clericus." in the London *Guardian* of July 8th, writes—"The paragraph respecting the new Bishop of Bombay leaves your readers in some doubt as to his identity. The Hon. and Rev. Henry Douglas is the son (not of Lord H. Douglas, as stated in *John Bull* and quoted by you, but) of the late Earl of Morton, He graduated, not at Oxford, but at Durham, in 1845. He was curate to the present Bishop of Capetown before he left England, and went with him to Africa as his chaplain. Afterwards, I believe, he became Dean of Capetown, but for some time past he has held the living of Hanbury, Worcestershire."

—In the Bench of Justices Mr. F. F. Arbuthnot having made some remarks reflecting on the Municipal Commissioner in the matter of the large outstanding balances, Mr. Crawford said: "I think it is almost unnecessary, after what has been said by my friends, to reply to this would-be civic meteor who, after starring it in the provinces, comes here to be snuffed out like a farthing dip!—(laughter)—and I do not think his animus to-day will commend him in the eyes of the public or in the eyes of the Government, but will rather subject him to great contempt."

MONDAY,—August 3.

—Fall of rain in the Fort, up to Saturday, 45 inches.

—A man in the Ghazeepore district was killed by a meteoric stone that fell upon him. Othello's question was not so very wild: "Are there no stones in heaven but what serve for the thunder?"

—"A Bill to enable municipalities to provide for lock hospitals" has been introduced in the Viceregal Council.

TUESDAY,—August 4.

—*Friend of India*: "We shall be curious to read the rejoinder of Sir Seymour Fitzgerald and Sir A. Grant, to the replies to their too boastful comparison of the Bombay University and Educational Department with those of Calcutta and Madras. Mr. Monteath, whose Note on Education was assailed, Mr. Sutcliffe, the active Principal of the Presidency College, Mr. Croft, its able Professor of Philosophy and the Rev. K. M. Banerjee have produced replies to the various portions of Sir A. Grant's attack on Calcutta, while Messrs. Powell and Thompson, and the Rev. A. R. Symonds of the Syndicate have defended the Madras University. The questions raised are hardly suitable for discussion in our columns, but any jury of experts who knew the three Presidencies would pronounce Bombay far inferior in English while more advanced in vernacular education than Calcutta and perhaps even Madras. Meanwhile this little University battle is full of interest and is not destitute of 'fun,' while it must result in good to the three Universities."

—The same: "The exploring party which two years ago was despatched by the French authorities at Saigon to open up trade routes between the valley of the Cambodia and Western China, has recently made its appearance in the latter country. Of the fortunes which the members experienced on their travels we are still ignorant, and, judging from the meagre details in the China papers, they have not been too communicative regarding the result. That the survey has been of the most thorough description may be inferred from the fact that a year was spent on the country between Saigon and Kianghung, although the route up to that town must have been comparatively familiar, and the natural and political obstructions to commerce were obviously less than they might expect to encounter beyond it. The organization of the party showed the importance attached to the enterprise by the French Government. Five experienced officers were appointed with a staff of twenty-five Europeans selected on account of special qualifications, and a guard of a hundred Annamite soldiers was placed at their disposal."

—The same: "Perhaps the most striking instance of the madness of the Bombay Government in 1864 was the sale of Dapoorie, the Government House at Poona, to Dr. Diver, and the erection of a new House at Gunnesh Kind at a cost of nearly 10 lakhs, described to us as a hideous structure on a barren site."

—According to the *Delhi Gazette* a foreigner, calling himself a Swiss, has been making a tour of India, giving readings of the Koran to large assemblies of Mussulmans. Recently he left Allahabad for Jubbulpore. It is said that the police have their eyes upon him.

—*Friend of India*: "'A Bengali Missionary,' dating from Benares, while admitting that there is one native brother here and another there, in connection with this or the other mission, who demand 'salaries equal to those of their European brethren,' proves by a reference to facts that to say that 'native missionaries generally' make the some demand, is simply not correct. The writer knows very intimately the five (native) missionaries and one Evangelist of the L. M. Society, the wo missionaries and one Evangelist of the Free Church, the only educated missionary the Church Mission has in Calcutta, and the three gentlemen in conection with Dr. Ogilvie's own mission, who were examined by the Presbytery only last week and are about to be licensed, and can safely affirm that not one of these ever demanded 'salaries equal to those of their European bretheren.' Another Baboo—at present a Deputy Magistrate on Rs. 300 per mensem and of whom Dr. Ogilvie wrote so much in one of his recent pamphlets—offered his services to the Scotch Mission and according to the Doctor's own statement, asked for *much less* pay than that of his European brethren. Then again, within the last twelve months this question was fully discussed in two meetings of the Calcutta Missionary Conference, and on both occasions, the native missionaries present were especially requested to state fully their views as well as those of their brethren. There were present the Reverends M. S. Seal, B. L. Singh, T. P. Chatterjee, C. N. Banerjee, and S. C. Ghose. Now, what did they say? Most clearly did they state that neither they nor (with one or two exceptions) the brethren whom they knew, sympathised at all with the remarks of the Editor of *The Friday Review* regarding the equality of salaries. They admitted that there *should be difference in the salaries* of Native and European missionaries, but said at the same time that the disparity *should not be so great* as it was now. It was clearly understood by all present that 'native missionaries generally'—whatever else they may ask for—did not demand "salaries equal to those of their European brethren.'"

—The Governmental opposition to Dr. Elmslie's Medical Mission in Cashmere, has diminished, though it is by no means extinct, and the number of his patients has very largely increased. The average is more than 100 a day.

—"M." in the *Friend of India*: "We are, in fact, in the very vortex of a momentous and solemn crisis, and the traditions of centuries are now in the crucible. One of our leading statesmen, rather strongly imbued with Comtism, some three or four years ago, expressed his contempt for what he termed the religious squabbles of the time. 'Rest assured,' was the reply to his remark, 'that for the next ten years and more the religious question will be the salient question of the day, and politics must succumb to polemics.' And so it has turned out. If the King of Italy had refused to sanction the secularization of ecclesiastical property in that land of priests, the Government would have been dissolved. If the Emperor of Austria had placed his veto on the recent vote of the Reichsrath for abolishing the Concordat, he must have abdicated. And now in England, also, the fate of the Ministry does not depend on the passing of a Reform bill, or of a Free Trade bill, but on a bill for disestablishing the Irish Church. Religious questions have come to the front in England and in Europe, and society is agitated to its foundations. The serenity of society is not even ruffled by any such questions in the United States, because our transatlantic cousins from the very beginning of their career steered clear of all religious establishments."

—The *Times of India* maintains that the officers and men of the 5th and 8th Native Regiments (which arrived in Abyssinia at the close of the campaign) are entitled to batta.

—The expenditure of the French Empire has doubled in 15 years.

—Henry Wright, railway inspector at Yedgerry, 40 miles from Goolburga, being under the influence of liquor, took a gun and shot Henry Gotts, a sub-contractor, dead. Wright has been arrested.

—The Premchund Roychund Training School, Ahmedabad, has entered the building erected for it by Mr. Premchund. Mr. Hope established the School in 1857, and it has been very successful.

All the boys mess together. (Are we to infer from this that low caste boys are excluded?)

—*Madras Times*: "The death of Mrs. McCleverty, the wife of His Excellency the Commander-in-Chief of this presidency, which occurred at Ootacamund on the evening of the 28th instant, will be very deeply regretted in this city where she was so well-known, and so highly esteemed."

—*Indian Daily News*, July 27: "Last night, while at a friend's house, I among others noticed that the hall was suddenly lit up as though from a vivid flash of lightning. On looking out of the window in the direction from which this light proceeded, I observed an immense volume of blue light, which apparently created no noise or commotion in the atmosphere, and immediately after it disappeared, I beheld several streaks of various lengths piled one upon the other resembling red-hot iron bars. The sight was truly magnificent, and the like of it I never remember to have seen before."

WEDNESDAY,—August 5.

—The *Bombay Gazette* takes from a home paper an account of a meeting held by the Society for Promoting Christianity among the Jews, to return thanks to God for the deliverance of the Abyssinian captives. The Rev. H. D. Stern was present and said:

"He scarcely thought, when he so anxiously watched the issue of the conflict between the tyrant of Abyssinia and the English forces, that he would be spared to see the faces of his dear friends. There they were placed on a lofty rock, in the power of a cruel king, who might at any moment order them to be killed in a horrible manner. At that time God had not, and would not, forsake them. They expected every hour to be killed, and they were prepared. The King had told them only two days before their release, that if the English approached and conquered him, the blood of the white men should be mingled with that of the natives. Yet God heard the prayers of his faithful people, and caused that cruel tyrant to forego his vengeance and to set them at liberty. There had been times when they had positively yearned for death. Death would have been one of the greatest blessings they could have had, and would have been welcomed with delight. He had gone to that country not to make money, but with a sincere missionary spirit. He found that the people readily listened, and the Spirit of God had truly touched many of them. Wherever he strayed—over hill or dale, on barren plains or in luxuriant forests under spreading trees, he had always been heartily welcomed, and he hoped that the day of salvation had dawned for at least some portion of the country, when suddenly they were seized by the tyrant who did not find fault with their spreading the Gospel, but charged them with political and other false charges. He did not say that Theodore objected to their preaching the Gospel in his country; but because they could not make powder and guns, or cast cannon to enable him to destroy and annihilate his subjects, he imprisoned them. The expedition would have been all in vain with regard to the accomplishment of the purpose of saving their lives if God had not restrained the savage tyrant, whose fingers literally itched to murder them. He believed that the conduct of the men and officers of the Abyssinian expedition would do a very great deal of good, as it would cause the poor Abyssinians to look favourably on the religion which taught even our warriors forbearance and kindness to their enemies (cheers). He concluded by thanking the meeting for the prayers they had offered up during their captivity, to which God had given such a manifest and direct answer (loud cheers)."

Mr. Flad also spoke: "Mr. Flad said he could not better express his feelings than in the words of the 40th Psalm—"I waited patiently for the Lord, and He inclined unto me, and heard my calling. He brought me also out of the horrible pit, out of the mire and clay, and set my feet upon the rock, and ordered my goings; and He hath put a new song in my mouth, even thanksgiving unto our God." They expected to be killed by having their hands and feet cut off and then pierced by about 50 lances. One chief proposed that all the Europeans should be placed in a straw hut, with their wives and little ones, and burnt alive; but God had delivered them, and their oppressor shot himself with the very same pistol that Consul Cameron made him a present of several years before. He prayed that God would bless her Majesty the Queen (cheers), the government, and the brave generals and soldiers of the Abyssinian army (loud cheers)."

—Mr. Blandford secured about 500 Natural History specimens in Abyssinia.

—*Times of India*; Kurrachee: I have a notable death to chronicle—that of "General Moore"—the oldest alligator at Muggur Peer. His remains were interred last week with due honors by the fakeers of the place, who have raised a tomb over him, at which they now worship under the impression that the defunct alligator has become a saint.

THURSDAY,—August 6.

—*Times of India* correspondence; the Maharajahs. "In the memorable libel case, a gentleman holding a high and influential position in society, when questioned by the Court, eulogized the Maharajahs as strongly as he could; when, however, other respectable and truthful witnesses deposed to the contrary, exposing unreservedly the whole fabric of defilement, the said gentleman afterwards vindicated his conduct before his friends and acquaintances by pleading utter ignorance of the atrocities perpetrated by the Maharajahs. He may have been ignorant of them for aught I know, and I therefore do not feel called upon to criticize his behaviour towards those priests previous to the exposures made in the libel case. But let us look a little at the line of conduct pursued by him after the truth had really dawned upon him. If I am rightly informed, he allows all the members of his family to go to the *mundirs*, holds the Maharajahs' persons sacred, worships them at his own house on religious days, showers on them all the 'honors" which the grovelling superstition of the caste has assigned to them on marriage occasions—in short, his conduct towards them is that of a prostrate devotee. What can be thought of such blameable and inconsistent conduct? Is it not irritating beyond endurance to know that a man, playing a conspicuous part in his own community, and hearing from all sides the attacks openly levelled against such impostors because of their infamy—a man who has the light of an English education to enable him to discriminate right from wrong—should submit himself and family to the power and influence of so foul and satanic an organization?"

—*Times of India*: "Were one of the present inhabitants of Bombay to fall asleep for thirty years, and to awake in the year 1900, it would be impossible, we believe, for him to find out where he was. He would find himself in the midst of a city of vast dimensions, of varied and not unworthy architecture, and stately avenues, and gardens. He would find half the islands of the Bay terraced with residences, and the city itself surpassing in commerce and population every other city in the world. Let no one hastily accuse us of extravagance. *It is impossible to point out any other place in the world, upon which so many great lines of commerce are at this moment converging.*"

Bombay must double its population four times in 30 years, that the above dream may be realized.

—The same: "At the sitting of the Commissioners yesterday, the examination of Mr. Premchund Roychund was commenced. Great interest was manifested in the procedings, the Durbar-room being filled by a very large number of Europeans and natives. The president (Sir Charles Jackson) informed Mr. Premchund that after his examination his books would be compared with the books of different companies, when he would be recalled, and that until that was done he would not be at liberty to quit Bombay. In the course of his examination, Mr. Premchund said he had allotted shares in different companies to all the bank managers then in Bombay."

—The night before last, the Ship Mai Blume, 1191 tons, was destroyed by fire in our harbour. She had 500 bales of hay on board, brought back from Abyssinia. All on board escaped, saving part of their effects. It took five hours to cut the cables yesterday, when the burning hull was towed to the northern part of the harbour.

—Dr. Parker of New York lately delivered a Lecture in New York, in which he made the following statements:

"Stimulants, when taken in a liquid form, go at once into the blood, and of course operate promptly upon the tissues of all parts of the body. Tea and Coffee *stimulate*; Alchol, Opium, and Tobacco *poison*.

"Tea and Coffee.—Some persons can use both tea and coffee with impunity; a few, coffee, but not tea,; a good many, tea, but not coffee. Tea and coffee, used in moderation, do not shorten life, used in excess, they do, however; producing great nervous irritability and exhaustion. Milk and sugar ought to be used with both tea and coffee. Their nutriment appears to protect the system against over-stimulus.

"Alcohol.—The liquors now drunk are *poisonous*. I have not seen a case of *delirium tremens* in hospital for years. There used to be such, but now such patients come in *crazy—raving*; from the effects, not of alchol, but of adulterated liquor. As between tea and coffee on one hand, and alcohol on the other, a certain good man in New York used to say that 'he was always glad to find that a young man liked tea and coffee, because then he was not likely to become fond of alcoholic drinks.' Again, tea and coffee retard the processes of waste in the system, and thus enable the two nervous systems to furnish working power to the body for a long time. Alcohol has no such power. During the Riots of 1863, Mr. Acton, President of the Board of Metropolitan Police, *went one hundred hours without eating or sleeping*, taking only, from time to time, a cup of strong coffee.

"*Tobacco.*—The moderate use of tobacco does not necessarily kill. But it cannot be said that the moderate use of it is harmless."

—*Indu Prakash*: "We have received a letter in refutation of the statements made by the Rev. V. S. Macdonald about Baboo Keshab Chandra Sen, in a letter published in the *Times of India* of the 16th June last. As a proof of his opinion that the Baboo had a tendency towards that sect known as *Boistubs*, the Rev. Gentleman had asserted that 'while Baboo Keshab Chandra was at Nuddea, he professed to be one of them and refused to eat flesh;' but it so turns out that the Baboo has never visited Nuddea at all! With regard to singing *Boistub* songs, the letter asserts that they were Brahmic songs composed in the *Rags* and *Raginis* of the Vaishnava sect. With regard to not taking flesh, it is authoritatively put down, as we mentioned some time ago, that 'Baboo Keshab Chandra Sen is a vegetarian from an early period.' The faith of the Baboo is declared to be pure theism."

FRIDAY—August 7.

—A bill to repress European vagrancy has been introduced into the Governor General's Council. The *Times of India* says: "Properly organised workhouses and houses of Industry will, it seems, be resorted to as the first curative means; the truly unfortunate of the class, men who may have been reduced to beggary through no great fault of their own, may thus be again put in the way of obtaining an honest livelihood. On the other hand, the utterly irreclaimable will by this means be secured for deportation. Measures will also be taken to prevent the ingress into this country of certain well-defined classes, by making it punishable for shipmasters to land them. Employers too will be held in some measure responsible for servants brought to India by them; they will, for example, be held liable for the maintenance and passage money home of any European brought out by them who may become chargeable to Government within twelve months of his arrival."

—The distress in the districts south of Calcutta, will be great, it is feared.

—Sir Alexander Grant, Bart., Director of Public Instruction has been appointed a member of the Bombay Legistative Council from the 4th inst.

—Local items of the week: A Portuguese, in the hold of a ship, was killed by a bale of cotton that fell upon him; Vittu Govind, aged 7, was killed by the falling of a wall.

—Deaths last week, 299.

TELEGRAPHIC NEWS.

London, July 24th.—In the House of Commons last night, Sir Stafford Northcote, replying to Mr. Smith, said that he would introduce the Indian Budget on Monday next, but added that it was not intended to alter the period of closing the accounts.—Both the Government of India Bills have been withdrawn.—The Indian Transports *Serapis* and *Crocodile* have been ordered to be ready for service on the 21st September next.—General Campbell has been gazetted Colonel of the 79th Highlanders *vice* General Arbuthnot, deceased.

27th.—Baron Napier presided over a meeting at the Soldiers' Daughters' Home on Friday last, and distributed the prizes to the Volunteers at Wimbledon on Saturday. In the evening His Excelleney was entertained by the officers of the

Royal Artillery at Woolwich.—The Voluntary Review at Wimbledon on Saturday proved a failure. —The insurrectionary movement in Bulgaria continues. Turkish troops have been despached to the frontier, and several encounters have taken place.—Lord Cranworth is dead.

29*th*—Sir Stafford Northcote has confirmed and published the new Indian Civil Furlough Regulations.—Baron Napier of Magdala has taken his seat in the House of Lords.—The Earl of Malmesbury, in the Lords last night, stated in reply to Lord Houghton that Government were considering what should be done for the Abyssinian captives.—The Telegraph and Corrupt Practices Bills have passed the House of Lords —Consul Cameron has arrived in London. His health is very bad.—The French Chambers have been closed. —Fourteen persons have been executed at Belgrade for complicity in the assassination of Prince Michael of Servia.—Three hundred deaths from sunstroke have occurred at New York, and numerous deaths have taken place in England from the same cause.—The wheat harvest in England is splendid.

31*st*.—Parliament has been prorogued The Queen's message states that the foreign relations of England are satisfactory and friendly, and that there is no reason to apprehend war in Europe at present. The policy of Government will be to continue to secure the blessings of peace.—Her Majesty expresses satisfaction at the success attending the Abyssinian expedition, and adds that the immediate return of the army proved that the Expedition was undertaken in obedience only to the claims of humanity and the highest ties of sovereignty.—Alluding to the Fenian rising, the Queen says that the cessation of efforts by Fenians to promote a rebellion in Ireland, has rendered unnecessary the exercise of exceptional powers in any part of the executive. No person is now detained under the suspension of the Habeas Corpus Act, and no Fenian prisoners are now awaiting trial.—In conclusion, the message enumerates the leading measures of the Session, and announces an early dissolution of Parliament. "Her Majesty," it says, "trusts that the forthcoming elections may tend to maintain unimpared the civil and religious freedom and security of her subjects, by the institutions and settlement of the reason" (sic).—Telegraphic advices state that the Bulgarian insurgents have been dispersed.

August 1*st*.—Last night Sir Stafford Northcote, in reply to Mr. Kinnaird in the House of Commons said it was impossible for him to take the initiative in granting a frontier service medal to the Bengal forces, since he said, it rested with Sir John Lawrence to do so.— The Marquis of Abercorn has been made a Duke.—It is in contemplation to create several new peerages.—Mr. Julian Danver's annual Railway report has been published. It is estimated that the expenditure of the current year will amount to five millions sterling. —Sir Stafford Northcote and the members of the Indian Council have officially inspected the Hydraulic graving dock for Bombay.—The Malta and Alexandria cable is broken.

3rd.—A fearful calamity has occurred at Manchester through a false alarm of fire being raised at a Music Hall. Twenty-three persons were killed, and several injured.—Baron Napier has inspected the Working Men's Corps of Volunteers as their Honorary Colonel.—Marshal Blaceney is dead.—The steamer *Baroda*, with the outward Indian mails, left Suez for Bombay on the 26th ult. at midnight—6 hours after contract time.

Washington July 26*th*.—Congress has excluded from voting in the Presidential elections those States not admitted into the Union under the Reconstruction Act.

28*th*—Congress has been adjourned till September.—The tready between China and America has been signed, and the Chinese ports, rivers, and territory have now been freely opened to American subjects.

ATTEMPT TO INTERFERE WITH THE NESTORIAN MISSION.

THE following letter has been forwarded to us in a printed sheet by the secretaries of the Evangelical Alliance. It will be noted that Dr. Perkins particularly requests its insertion in "Christian Work." The statement is important, as bearing upon an attempt to induce interference with missions long established, by very unfair, and it appears even dishonest, means :—

Rev. Dr. Perkins, Oroomiah, Persia, to the Rev. Dr. Schmettau, Foreign Secretary of the Evangelical Alliance.

Oroomiah, Persia, April 14th, 1868.

My dear Brother,—Your letter of February 5, with the enclosed slips relating to efforts of your Government for the relief of the Nestorians, and the document purporting to be addressed by a number of Nestorian ecclesiastics of Koordistan to the Archbishop of Canterbury and the Bishop of London, was received a few days ago. For all these favours I thank you, and lose no time, agreeably to your request, in acknowledging them. The letter already addressed to you by Mr. Shedd refers to all these subjects, and will supersede much that I might otherwise say. But as we had not received the document in question when he wrote to you, he had not then all the light which that document imparts on the subjects to which it relates.

When my eye met the names that occur in the introduction to that document, in the slip from the *Record*—viz. "Mr. Rassam and the Rev. G. P. Badger," the inquiry instantly crossed my mind, "Is not the hand of Joab in all this?"

Who, then, are the Rev. Mr. Badger and Mr. Rassam, under whose auspices the said document is presented to the high dignitaries of the English Church? When I was on my way to Persia, in 1833, I spent a few days in Malta, and was there introduced by the American missionaries to a young Englishman, Mr. George P. Badger, who was foreman in their printing establishment. A few weeks after my stop at Malta, our missionaries removed, with their press, from that island to Smyrna, and young Mr. Badger accompainied them. Under the influence of Mr. Temple, our oldest missionary at Malta, young Badger received strong religious impressions, and he then joined the Methodist denomination, I believe. After being at Smyrna some time, he expressed a desire to preach the Gospel, and went to England to prepare himself for that calling. In England he fell under the influence of Puseyism, and at Oxford embraced it with all the ardour of his impulsive temperament. In 1842 he was ordained by the Bishop of London, and sent out to Mosul. A year or two previous, the American Board had commenced a mission station at Mosul, with special reference to the Nestorians of Koordistan, under the lead of Dr. Grant, who had already laboured with us several years at Oroomiah. On reaching Mosul, Mr. Badger addressed himself with all his might to the work of destroying the American mission to the Nestorians. Just then the Nestorian massacres occurred in Koordistan, which drove the Patriarch, Mar Shinon, from his mountain fastnesses down to that city, where he was easily taken in the net of Mr. Badger, by promises of ample civil protection and other important emoluments.

The excellent Bishop of London, Dr. Blomfield, on being informed of Mr. Badger's hostile attitude towards the American mission, promptly removed him and sent him as an army chaplain to Aden. Once or twice since that period, Mr. Badger, when visiting his sister, Mrs. Rassam, at Mosul, had renewed his attempts to injure our mission, by efforts to prejudice the Patriarch and his people against us and our labours. I suppose that the document which you have forwarded to me is the offspring of just such efforts.

A few words will suffice in regard to Vice-Consul Rassam. When at Malta, in the same year (1833), I was then introduced also to a young "Chaldean," or Papal Nestorian, from Mosul. He being the first individual of that remote people, to whose salvation I had consecrated my life, I was of course much interested in him. The story of him was this: When on his way to Rome, with other Chaldean youths, to be educated for the Papal priesthood, he was detained by sickness at Alexandria, where he fell into the hands of German missionaries of the Church Missionary Society, who kindly cared for him and preached to him the Gospel. He there embraced the Protestant faith, and when I saw him he was in the employ of the Rev Mr. Schleintz, of the same society, engaged in Arabic translations and proof-reading. With the kind assistance of Mr, Schleintz, he then prepared for me a small spelling-book in the ancient Syrian tongue, which Mr. Schleintz had lithographed, and which semed as a pleasant introduction for me to the Nestorians.

In Malta Mr. Rassam married a sister of Mr. Badger. He was afterwards Arabic interpreter to Colonel Chesney's expedition on the Euphrates, and on its failure, was appointed British Vice-Consul at Mosul. There he has done much for the civil relief of the Nestorians of Koordistan, and has often befriended our mission and its Nestorian helpers; and, in the emphatic declaration of another British Consul, who was well acquainted with all the parties in question, "Rassam was always disposed to do right, except, when he was *badgered*."

Thus much it seemed necessary for me to say in regard to those gentlemen, for your full appreciation of their relation to this matter.

I will not attempt to say just how much agency the parties to whom I have referred had in preparing the document in question; but I am confident that that agency, however covert, was not small.

The document bears no date, as you forwarded it to me; but, from several circumstances, we suppose it to have been concocted more than two years ago. We are able to identify most of the names attached to it, and they are a medley, indeed. All are from the Western or Koordish portion of our field. A few of them are now dead. Some of them are notoriously immoral, and as notoriously guilty of the very practices they condemn in the document. Some of them are, or have been, Papists. Some have a little character and standing as you can well conceive. A large proportion of them, as you may observe, are from a single district of the Koordish Mountains—viz. the Thhoma, whose inhabitants are the meanest and most renegade-clan among the entire people. Yet some of the subscribers, I am sorry to say, have been fed from our tables and educated by our toils, and sustained by the friends of the American Board, in co-operative labours for the benefit of these people. We can, however, the more easily excuse much of the weakness and ingratitude of these last-named, on the ground of the strong and tempting pressure of foreign influence exerted on them when they were at a distance from their missionary friends.

In regard to the motives that prompted the subscribers to give their seals to that document, I fully believe that a selfish and unworthy desire of pecuniary emolument and other worldly advantages are at the bottom, in almost all, if not in every case. Indeed, this language occurs in the prayer of the petitioners—viz. to have labourers sent to them, "from a church which is endowed with *riches* and knowledge."

I need not reply to the document more formally than by complying with your request that I give you some account of our work, especially as Mr. Shedd has given you many facts on the same general subject.

As I was the first missionary to the Nestorians, having left America for my field thirty-five years ago, I am of course familiar with the entire history of our work. I found the field as dark as the region and shadow of death, not inaptly indicated by perhaps the most truthful statement of the document in question—viz.: "Even our late Patriarch, on being asked how many of the sacred books he had read, replied, 'When I was a lad, I remember reading as many as five chapters of the Gospel of St Mathew.' This answer, regrettable as it is, was received with applause by those who heard it."

On this point here is a true witness: When I entered the field, not a female, with a single exception, could read; and no males, except the ecclesiastics; and they could do no more, as a rule, than mutter their devotions in a dead, obsolete tongue, the ancient Syriac, the meaning generally unknown, even to themselves. Their spoken language, the modern Syriac, had never been reduced to writing, and not a syllable existed in that language. And dark as was their intellectual state, their moral condition was still darker. Almost every command of the Decalogue was wantonly and habitually violated. In all this ignorance and degradation, however, there was still an open door to us, the people and their ecclesiastics cordially welcoming us to our work. To this we applied ourselves with all our might, in three branches of missionary effort—the arms of our holy service—viz.; the proclamation of the Gospel with the living voice, opening schools as fast as we could qualify teachers, and the agency of the press. The two first-named branches of labour have been vigorously prosecuted from the commencement of our mission, thirty-five years ago, and our press has been at work here twenty-eight years. Thousands of readers of both sexes have been raised up in our schools, and scores of preachers and preachers' wives have been reared in our two higher seminaries. The Holy Scriptures have been translated and printed in several editions, in both the ancient Syriac, and in the

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modern or spoken language. About one hundred millions of pages of the Scriptures and of other good books—among them some of the richest treasures of the religious literature of the English language—have been scattered broadcast among the people. In the now long list of our publications are Bunyan's "Pilgrim's Pregress," Baxter's "Saint's Rest," "Reformed Pastor," and "Call to the Unconverted," and Doddridge's "Rise and Progress," &c. &c.; and of tracts "The Dairyman's Daughter." "The Sheperd of Salisbury Plain," &c. &c. We also published about 500 of our sweetest English hymns, among them, many of Newton's and Cowper's, besides Geographies, Arithmetics, Algebras, Text-books on Theology, a Church History, &c. &c, and a monthly religious preriodical, now in its eighteenth year. And now are we to be told by a people who, all told, number less than 150,000 souls, and who have enjoyed our schools and our publications, without money and without price, or for the smallest pittance, as in the language of the document, "Our ancient books have been destroyed, and we have no scribes or printing-presses to replace them, no schools wherein to educate our youth," and "no one has remembered us?" and again, of "our lack of pastors, instructors, and counsellors?" and still again, "our spiritual destitution and our lack of means of instruction?" &c. These statements are as false as their cool effrontery is astounding.

A point is attempted to be made in the document to this effect, that in thirty-five years of our missionary work no Nestorian is yet able to prepare a Commentary on the Bible. Of course, Commentaries were not the first books to be sought among a people whose language was unwritten. First the Bible, then the Reference Bible, then the Commentary, is the more natural order which we have followed. Good Commentaries, however, on the Book of Matthew and on the minor prophets, prepared by the very able and lamented Mr. Pike, had been published and circulated before this statement was made; also valuable notes on the Book of Acts, prepared by Mr. Cochran. Our press is now printing the last sheets of a Commentary on Genesis, prepared by myself, and I have one ready on Exodus. It is true that no Nestorian has yet issued a Commentary from our press under his own name. But Deacon Youan, a Nestorian of eminent ability, could well do so; also some others, though their range of reference and research would be far less than when they work with a missionary. The standard Commentary which I use in preparing my Commentaries is the excellent one of Dr. Scott, while I avail myself of the labours of many later scholars and divines. I also rejoice to draw precious thoughts from the venerable Syrian commentator, Mar Ephrem, whose writings are much and justly revered by the Nestorians.

We are told in the document that the subscribers to it do not like our "tenets." We have never yet been told so by a living voice among the people, but entirely the reverse. What are our "tenets"? The simple Gospel, in our labours among the Nestorians. We come to them, not to change their ecclesiastical organisation, which has much of Protestant simplicity; but to pour light and truth into their dark minds, and leave the power of light and truth, by its own inherent vitality and force, silently to work outward, and clear the church of the errors and the lumber with which the midnight of ages of Mahommedan oppression had marred and obscured its ancient comeliness. And I have strictly adhered to this policy, as in my opinion the best possible way of promoting the salvation and elevation of the Nestorians. Of the more than sixty Nestorian preachers associated with us in our work, not one have we commissioned for that holy calling otherwise than by the ordination of a bishop.

We were compelled to defer our labours in the mountains of Koordistan several years after commencing them in Persia, for the reason that it was impossible to penetrate those mountains without imminent risk of life. Dr. Grant was the first western man who entered the central portions of them since the days of Xenophon and the "Ten thousand." He travelled through them in 1839, twenty-nine years ago. A learned German, Dr. Schultz, on entering the eastern side of those nets a few years before, was murdered by an escort of a bloody Koordish chief. In 1843 occurred the Koordish massacres, which roused Christian Governments to demand of the Porte that it send armies thither and subdue the savage Koords, by which means the mountains were thrown open; and during the twenty and more subsequent years, we have vigorously prosecuted our labours in Koordistan, both personally and through numerous Nestorian helpers. And the strongest and almost the only barrier against the inroads of the Papists on the western side of the mountains is the able body of Nestorian labourers whom we have educated and sent into those wild regions. At the risk of repeating somewhat of what Mr. Shedd may have written to you, I may state that we now have in Koordistan associated with us in our work, one bishop, ten presbyters, twelve deacons, and several other evangelical teachers. The bishop and a deacon who are labouring on the banks of the Tigris are supported by the friends of the Turkish Missions Aid Society. The most serious obstacle which we have had to encounter in Koordistan has been the occasional outbreaks of opposition from the Nestorian Patriarch, repeatedly stirred up by the influences which I have indicated. Still, the good work is steadily and surely advancing.

The Lord has graciously prospered us in the various parts of our field, and in the various branches of our work. It has had much to encounter in the still unmitigated civil oppression of the Nestorians. Yet scores of pious preachers, as I have said, are constantly, faithfully, and ably proclaiming the Gospel both here and in Persia, and in Koordistan, and hundreds of living stones are rising up as the fruits of that Gospel, under the converting power of the Holy Ghost, to become polished pillars in the temple of our God.

The work has been prosecuted at much cost and sacrifice. The American churches have expended more than half a million of dollars on this field, and they hope to do much more—all, indeed, that shall promise to promote the highest welfare of this people.

Yet more costly has been the sacrifice of precious lives. Twelve of my male associates on the Persian side of our field have gone to their rest and reward. Others sleep on the banks of the Tigris, hard by the ruins of old Nineveh, and others still slumber amid the wilds of the Koordish mountains.

Our mission now consists of six American families and two additional female labourers. Impaired health and advancing age forbid the expectation that I shall much longer stand in my place. But I shall leave experienced and faithful men behind me, who will be reinforced as their ranks shall be thinned by the failure of health or by the hands of death.

It was my happiness, eight years ago, to spend six months in England, presenting the subject of the Nestorian mission to the Christians there, for the most part Christians of the Established Church, under the auspices of the Turkish Missions Aid Society. Never did I receive a more cordial welcome, and never have I mingled with more delightful Christians. That period was the grand holiday of my life. And when I think of those Christians, and of the most estimable character of the two exalted and reverend dignitaries of the English Church to whom the document that prompted this letter was addressed, I have very little apprehension of interruption or interference to our missionary work from a quarter so eminently Christian.

Pardon the length of this epistle; accept our thanks for the warm interest you take in our work, and your unwearied efforts to promote it; and believe me, as ever, affectionately and very gratefully, your brother in the bonds of the Gospel,

Christian Work. J. PERKINS.

PASSENGERS SAILED.

Per *Golconda*, August 4:

For Southampton.—Mr. F. C. Harris, Captain Tryon, R. N., Mr. T. H. L. Bowling, R. N. (Paymaster), Mr. T. E. Goodwin, R. N. (Assist. Paymaster), Mr. H. Moon, Mr. J. Adam, Mr. R. Gilland, Mr. A. Coleman, Mr. R. H. Neil, Mrs. Trevor, Surgeon McKellar, Mrs. Munger and infant, Mr. T. Smith, and Mr. T. Brown.

For Marseilles.—Lieut. Colonel Swinburne, Mr. and Mrs. Abbott, Mr. Antrobus, Mr. H. Y. Thompson and Mr. J. Phillips.

For Suez.—Mrs. Hall and 2 children, and Mr. Hall.

For Aden.—Mr. and Mrs. R. Keating, and Lieut. Custance.

DOMESTIC OCCURRENCES.

MARRIAGES.

LYONS—ABERCROMBY—June 16th, at St. James's, Piccadilly, by the Rev. J. E. Kempe, M. A., Major E. W. Lyons, Bombay Staff Corps, to Margaret Gurney, youngest daughter of the late Arthur Abercromby, Esq., of Glassaugh, and sister of R. W. Duff, Esq., M.P.

CLARK—FORD—August 4th, at St. John's Church, Colaba, Bombay, by the Rev. W. Maule, M. A., Captain Clark, R. N. R., to Isabella Lorel Ford, only daughter of John Ford, Esq., of Middlesex.

DEATHS.

CAREY—July 30th, at Kirkee, Arthur Carey, Captain, Royal Horse Artillery.

DERBYSHIRE—July 23rd, at Parell, Mary Ann, the beloved wife of Mr. E. Derbyshire, B. B. & C. I Railway.

LAURENT—August 1st, at Byculla, Wilhelmina Charlotte, the beloved wife of Mr. P. E. Laurent, aged 26 years and 7 months.

NEALE—July 1st, at Iffley, near Oxford, Colonel William Augustus Neale, Bombay Staff Corps.

SOWERBY—July 30th, at Surat, May Irene Ethelline, the infant daughter of William Sowerby, aged 19 days.

BUTCHER—August 4th, at Mussawud, Khandeish, Agnes Young, wife of L. H. Butcher, Esq., C. E., aged 22 years.

POPE—August 3rd, at the Adelphi Hotel, Byculla, Mr. A. R. Pope, Commander of the Ship *Red Jacket*, of Liverpool, aged 44 years.

Advertisements.

DIOCESAN SCHOOL,

BYCULLA.

LOCAL COMMITTEE.

The Rev. G. C. REYNELL, M.A.
The Hon. Mr. JUSTICE WARDEN.
HERBERT BIRDWOOD, Esq., M.A. C.S.
GERARD NORMAN, Esq.
Honorary Secretary—JOHN CAMERON, Esq.
Head Master—The Rev. E. H. DuBOIS.

THE Committee of the above School have much pleasure in announcing the opening on the 1st February of a Boarding School, under the Rev. E. H. DuBois' in connection with the School held in the Freemasons, Hall, Mazagon. A large house with extensive ground and ample accomodation for a number of Boarders has been secured in a healthy part of Byculla.

Children of both sexes from the ages of 6 to 15 will be received, and every effort made to ensure them a happy and comfortable home.

The course of study will be varied according to the age and attainments of the pupils, commencing with the elementary branches and rising to the Matriculation Standard of the University of Bombay. The Home-studies of the Boarders will be under the Superintendence of Mr. and Mrs. DuBois and an assistant resident Master.

From the success which has hitherto attended the Day School already established, the Committee have every confidence that this fresh undertaking will meet with adequate support, feeling assured, as they do, that every care will be taken of, and comfort provided for the pupils, and that they will receive a sound moral, and religious training as well as a good secular education. The Committee earnestly trust that their endeavours thus to provide what has long been felt as an urgent want will meet with a hearty responce on the part of parents.

Full particulars as to terms, &c., may be learned on application to the Hon. Secretary, JOHN CAMERON, Esq., or the Rev. E. H. DUBOIS, Byculla.

G. C., REYNELL
Honorary Secretary Diocesan Board of Education.

TEACHER WANTED.

WANTED, a Native Christian Teacher for a Native Christian Day-School in Poona, to teach Marathi and Elementary English. Salary to begin with Rs. 35 per month. Letters to be addressed, "Rev. Robert Angus, Mission House, Poona."

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